

his order, as it is lawful for all men to kill with requisite moderation, for the preservation of their honor." *See*

It was doubtless "with requisite moderation," that during the reign of Henry II. of England, no less than a hundred murders were committed by the servants of the Pope, who were never called to account for these offences.

Cruel persecution is countenanced and required by popery.

The following notes are extracted from the Rheims Testament, which is the authorized English version of the New Testament, and in which the Pope's authority, at least so far as the notes are concerned, is the text, perhaps, the most remarkable and unjustly made responsible. Heb. 5: 7. "The translators of the Protestant Bible ought to be adorned to the depths of hell." Rev. 17: 6. "When Rome puts heretics to death, their blood is no more than the blood of thieves, murderers, and other malefactors."

What an easy task it would have been for these annotators, if honest, to explain another passage in the Apocalypse. Rev. 13: 2. "And the beast which I saw, was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his seat, and power and great authority." They need only have written under it, "Popery," and every reader of history would have understood it perfectly—about that world would have clustered in his recollection, the Bartholomew massacre, the gunpowder plot, the Irish rebellion, and to join all the names and forms of cruelty in one, the inquisition, the fathers of which in every age have exhibited the fierceness of the leopard, the rapacity of the bear, the terrific power of the lion, and the infernal arts and violence of the dragon.

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tic contentions, nor involved in wasteful, cruel and corrupting wars.

For the youth of our land; that their minds may be irradiated with all useful truth; and that, possessing the habits of virtue, with the principles of knowledge, they may rise up hereafter to the employments of active life qualified and disposed to serve and save their country.

For the inestimable blessing of health, that no pestilence may lurk in the breeze, but that, refreshing us, we may from the sea or shore, they may bear away the devout aspirations of gladness and gratitude.

For the genial influences of sun and showers; that these, being kindly dispensed, the fields may yield abundant increase for the wants of all.

For the success of our lawful enterprises; that the industrious may obtain employment, and liberal rewards await the toils of the laborious, in the honorable pursuits of all classes and conditions of men.

That the light of the Gospel of our Lord Jesus Christ may shine upon all Nations; that Christians, having one name, may have one spirit; that men may live in harmony every where, and that strife and oppression may find no longer a place upon earth.

Given at the Council Chamber, in Boston, this 11th day of March, in the year of our Lord one thousand eight hundred and thirty-five, and the fifty-ninth of the Independence of the United States of America.

SAMUEL T. ARMSTRONG,
By His Honor the Lieutenant Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Secretary.
God save the Commonwealth of Massachusetts.

BOSTON RECORDER.

Friday, March 13, 1835.

**PUBLIC WORSHIP—CHURCH AND STATE—RE-
VIVAL IN WOODSTOCK, Vt. &c.**

We know not that the sun toll of genuine piety, good moral principles, and cultivated intellect, is greater in any town in Vermont, or in any town of equal population in New England, than in Woodstock, Vt. The Congregational church certainly contains an unusual number of very excellent men and women. The Village is delightfully situated; and those three valleys,—Lot would have chosen either of them at first sight, and been contented there.

But after all, very large masses of the inhabitants of Woodstock are, and have long been, habitual neglecters of Public Worship. Of course, they have been destitute of any established and well-understood religious principles. And of course, again, Woodstock has been uncommonly fertile in unreasonable religious excitement, and in positive irreligion. Some years ago, a society there annually got drunk on the birth day of Thomas Paine. An infidel newspaper was published for a while. When it stopped, the Editor advised his patrons to take the Universalist newspaper in that village, as the best substitute for his own. Said Universalist Editor spoke against petitions for closing the post office on the Sabbath, and thought it would be better for Congress to pass a law, prohibiting orthodox preaching.

Sometime ago, the Congregational church voted to invite Rev. J. Burchard to visit that place and attend a protracted meeting. The church was nearly unanimous; some voting because they wished to have Mr. Burchard come, and some because they wished to comply with the wishes of their brethren. They immediately instituted prayer meetings, preparatory to the meeting. This was, virtually, praying that the Lord would send his Spirit at some future time, when Mr. Burchard should get ready to come. They ought to have prayed that God would send his Spirit immediately. Had they done so, that would doubtless have had a revival before Mr. Burchard arrived. It seems that God graciously overlooked that error, as it was not a wilful one, probably was not very thoroughly committed, and was mixed with much that was right. Mr. Burchard came, and began to preach; and we have reason to believe that the Holy Spirit came also, and numbers were converted, notwithstanding some faults in the preacher and others.

About three weeks after the meeting commenced, that is, March 2, 1835, as we learn from a handbill printed on the occasion, the annual town meeting was held, at which—let us copy from the bill itself—

After reading (by the Moderator) that section of our Statute relating to the prohibition of idle and disorderly persons, such as idlers, piers, jugglers, &c. leave was asked by J. Chandler, Jr. Esq. to introduce a Resolution coming directly under that act, relative to his protracted meeting now holding in this village under the direction of Mr. Burchard; which leave was granted by the meeting, whereupon Dr. T. E. Powers arose and read the following Preamble and Resolution—

Whereas, a meeting has been held in the North Village in this town, professedly for religious purposes, and continued from day to day, since the 11th day of February last, under the guidance and direction of Mr. J. Burchard, to which great numbers of the citizens of this and other towns have daily resorted;—and whereas said Meetings have been protracted to unreasonable hours at night, tending to injure the health of individuals and the good order of society; and whereas, unwelcome exertions, practices and arts have been used, and are still using by the said Burchard and his adherents, to induce "every man, woman and child," who can by any means be operated upon by such practice and art, to attend and join said meetings;—and whereas one individual at least, if not more, has become a maniac, since the commencement of said meeting, in consequence of the feelings induced and begotten in course of attendance upon instructions inculcated in said meetings;—and whereas, the said J. Burchard does in said meetings, daily and in almost every speech or discourse he makes, in coarse, unmeasured, and blasphemously profane terms and phrases, denounce eternal vengeance of Heaven upon large classes of our citizens who entertain religious views of a different character, in some respects, from himself;—and whereas bigotry and profanity are evils greatly to be deprecated by every society, putting forth claims to philanthropy and morality;—therefore,

Resolved, That we highly deprecate this state of things;—that we recommend to our citizens generally to abstain from further attendance on the meetings of said Burchard;—That he may have no further left upon which to practice his insidious arts, and no further countenance and encouragement from a candid and intelligent community; and that we seriously recommend to the authority of the town of Woodstock to take some measures to remove the aforesaid nuisance.

Several gentlemen, of different views concerning Mr. Burchard, objected to this meddling with religious subjects at a town meeting, but Dr. Powers said,

It was no hasty affair, but had been a subject of the most mature deliberation for three weeks by a great share of the inhabitants of this town, and presumed that the freemen were prepared to act upon the subject now if ever. He said that the subject of religion had not been brought into the meeting, as suggested by the gentleman,

but rather, the removal of a subject of irreligion was contemplated by the resolution.

As to the excitement alluded to, got up by Plummer a few years since, he said that it was undoubtedly well remembered by most of our citizens; but as much good as it had done, those very persons thus converted by Plummer (the whole Christian denomination) were now this fanatic, sentenced to an eternal hell!!! And it is undoubtedly equally as well remembered that not long after the Plummer excitement, there was a money crew rose up amongst us under the name of the PILGRIMS, and scarcely had they passed by, when another clownish pack of professed religionists grew up under the beautiful cognomen of PURITANS; and now to cap the climax we have got a non-descript among us, sending forth his beams of detraction to the annihilation of nine tenths of our most respectable citizens, and it is high time that some method was adopted to remedy this malady.

And finally, the resolution was passed, as the handbill informs us, and "stands upon the Record of this town, as a monument to the independence of Woodstock." The handbill exhorts, "Let all other towns go and do likewise." That is, let them adopt the principle of Dr. Powers, that what they do not like is "irreligion," and must be voted out of town, and removed by the civil authorities as a "nuisance."

We know these folks. They have done, probably, all they will do. No warrant will be issued. Mr. Burchard, we understand, left the town soon after, according to previous arrangements; and the good people of Woodstock will meet for the worship of God, and will warn their impetuous neighbors of the danger of eternal damnation, with as little restraint as if their resolution had never passed. Some who voted for it, were probably under conviction at the time, and we hope may yet come to repentance. We notice these things, for the sake of a few reflections.

1. Irreligionists are ready for a Union of church and state. They do not wish to have religion established by law; but they are perfectly willing to have irreligious town meetings and legislatures put down whatever disturbs irreligious churches. They are willing to decide by vote, in town meeting, what is religion, and what is "irreligion," and to enforce the suppression of what they please to condemn. Our English correspondent, in his last letter, informs us that, in England, a decided majority of those who actually attend public worship are opposed to the union of church and state; and that the system is upheld by the votes of worldly men, who habitually neglect public worship. We repeat it—orthodox Christians form our only safeguard against the union of church and state.

2. What may be expected, where people neglect Public Worship. See the list of excitements, mentioned by Dr. Powers; all of which had their seat among that very class of inhabitants of Woodstock, who voted for his resolution. The "Puritans" were the followers of a girl who was partially insane, and of two or three knaves who were not crazy. Their conduct, in the end, was too indecently immoral to be described. Woodstock was not the place of their origin, but was one chief scene of their performances. The "Pilgrims" came from Canada, but organized, and gained the most of their followers, in that town. Their leader led them to the West, ran away with their money, and left them in wretchedness. Plummer was one of the earliest preachers of the "Christian" denomination. They, in the beginning, insisted upon being called "Christians," with a long in the first syllable, though they now complain of it. They had their origin in South Woodstock. Plummer went a few miles to the North, and preached in Tunbridge, from which place went out one Jo. Smith, and invented Mormonism. The people who habitually met on the Sabbath for Public Worship, had nothing to do with these things. They all happened among that part of the inhabitants, who have passed Dr. Powers' resolution. Look at the genealogy—neglect of Public Worship, Plummerism, Pilgrinism, Universalism, Tom-Painism, Anti-Burghardism, church and state united in town meeting! Had this whole people been in the habit of attending Public Worship, they would have been too enlightened for such things.

3. Why we do not publish accounts of the revivals in that region. We can get none that are worth publishing. None are willing to speak, except such as are under the influence of strong feeling, either for or against Mr. Burchard; and from them, though we have entire confidence in their honesty, we can get no pure and full statements of facts, uncolored by their feelings. We are fully convinced, that some are made to be more strongly and habitually sensible of the excellence of Mr. Burchard, than of the excellence of Christ; that others are more afraid of his domination, than of the dominion of sin; and that some are truly converted to God. And that is about all that we can learn.

POETRY.

"THE LAST SUPPER."

A PICTURE BY LEONARD DA VINCI.
Forming the Frontispiece to the first volume of the "Comprehensive Commentary," lately published by Messrs. Peckham & Co.

Behold that countenance, where grief and love
Blend with ineffable beauty,
And deep, unuttered majesty divine.
Who is that eye, which seems to read the heart,
And yet to have the tear of mortal woe?
Redeemer, is it thou?—And in that fast
Thy last on earth—Way to the chosen few,
Admitted to the paring banquet, stand
As men exalted with terror?

One of these? Ah! I hear
The appalling answer, from those lips divine,
"One of you shall betray me!"

Who by thy hand was nurtured, heard thy prayers,
Received thy teachings, as the thrifty plant
Turns to the rain of summer?—One of these!
Therefore, with deep and deadly pangs thine
The loved disciple, as thy word was spoken,
Chilled to the ice of death, and strange shroud
Of unguessed guilt, see, his whole soul
Concentrated in his eye, the man who walked
The waves with Jesus, all impetuous prompt
The horror-struck inquiry—"Is it I?"
Lord, is it I?—Woe, earnest prayer, and
Hark! the fearful thought, with brow upraised,
Andrew answers his soul of abasement:
And springing eager from the table's foot,
Bartholomew bends forward, full of hope,
That by his ear, the Master's word was sent
Had been misinterpreted. To the side of Christ
James in the warmth of cherished friendship clings,
Yet trembles as the traitor's image steals
Into his throbbing heart—while he, whose hand
In sceptic doubt was wont to probe,
Of him he loved, points upward to invoke
The avenging God—Philip, with startled gaze,
Stands in his crystal anguish of soul,
Attesting innocence,—while Matthew's voice
Repeating fiercely the Master's words,
Consent to acquit the listening group.
Who, half incredulous with terror, seem
To shudder at his accents.

All the twelve
With strong emotion strive, save one false breast
By whom the traitor, which, brooding in his gain,
Finds a dark place with Jesus's blood.
Sun of perdition! dost thou freely breathe
In such pure atmosphere? And thou dost hide
'Neath the cold calmness of that sullen brow
Thou strikes thy brethren pale!

But can it be
That strange power of this soul-harrowing scene
Is the slight pencil's witchery?—I would speak
Of him who poured such cold conception forth
O'er the dead canvas. But I dare not stand
Now, of a mortal's power. Subdued I stand
In thy sole, sorrowing presence, Son of God!
I feel the breathing of those holy men,
From whom thy gospel, as an angel's wing,
Went out through all the earth. I see how deep
Sin in the soul may nest, and how the angel
Low at thy blessed feet, and trembling ask
"Lord, is it I?"

For who may tell, what dregs
Do slumber in his breast—Thou, who didst taste
Of man's infirmities, yet bared his sin
From sin's ungodly power, and his wouldst let
In our temptations, but no guide our feet,
That our last supper in this world may lead
To that immortal banquet by thy side,
Where there is no betrayal.

Education.

For the Boston Recorder.
PANGYASKEAN SEMINARY.—NO. III.
Shall it be sustained by the Christian public?
Two things are necessary to sustain it—the
prayer of faith, and pecuniary contributions.
The inhabitants of South Hadley, with a very
gratifying liberality, considering their numbers,
have raised \$9000. But \$20,000 more are indis-
pensable to carry the plan through to its
completion. Now if Christians have a heart
to contribute liberally to this object, they will
be prepared to offer up the effectual, fervent
prayer in its behalf. But we shall have but lit-
tle confidence in their prayers, without their li-
berality. We beg their attention, therefore,
for a moment, to the subject of benevolence,
reasons that urge them to open their hands li-
berally for the establishment of this seminary.

1. It will exert a happy and powerful influence
upon the cause of religion.—We have no doubt
from what we have seen that Ipswich Female
Seminary has for several years past exerted
upon the world as great a religious influence as
any college in our land with no greater number
of students. This influence is to be sure less
public than that of a college; but it penetrates
the very foundations of society, and diffuses it-
self, like heaven, silently through the whole
mass. The principle that is most faithfully im-
pressed upon the young ladies of that school, is,
that they are bound to devote all their future
efforts to elevate the moral and intellectual
condition of that portion of society in the midst
of which their lot shall be cast. And for the most
part, they return to their homes real missiona-
ries; and though a mother, a brother, or
a neighbor can resist a minister of the Gos-
pel; yet how can they oppose a beloved daughter?
She remains perhaps unmannered, and being
unincumbered with the concerns of a family,
she becomes the Doreas of her neighborhood;
and really, perhaps, does as much to keep alive
the spirit of piety, and to elevate the standard of
Christian character as the minister of the Gos-
pel. Or if she becomes a teacher, she cannot
but aim to bring scholars up to that noble
standard of discipline to which she owes so
much, and thus with its purifying and elevating
influence go forth upon the community in a ratio
continually increasing. Or perhaps she becomes
the wife of a respectable farmer, or mechanic,
or merchant, or lawyer. She will then exert
that same influence upon her own family first,
and instill into them, by precept and example,
those same thorough principles of benevolence
and self-denial which she first learnt at school;
while at the same time her influence as a mar-
ried lady is wide and powerful in the society
where she resides. Or perhaps she becomes the
wife of a minister. Here she finds a still wider
field for usefulness. But it is not wider than
her principles; and she fills with honor and
dignity a station to which she might have been
entirely inadequate without the Pangyaskéan
discipline of the Seminary. Even if she goes
abroad as the wife or assistant of the missiona-
ry, that same discipline qualifies her for the
wide and difficult sphere in which she en-
gages. And as an evidence that we have not
overrated the influence of the Ipswich school
upon the world, we mention the facts, that no
less than thirteen of its pupils have gone to for-
eign missionary stations; some to Asia Minor,
some to Persia, some to the East Asia, some
to Eastern Africa, some to the Sandwich Islands,
and some among the natives of America; and
in much greater numbers they are scattered
through our western and southern states as in-
structors.

Now it is to give perpetuity to a system of in-
struction founded on such principles, that the
attempt has been made to establish the Semi-
nary in South Hadley. And though an irreli-
gious world may not see the difference between such
an institution, and one where the intellect only
is cultivated, yet can the Christian be regardless
of the difference? And if he has property, will
he not feel called upon to sustain an effort so
intimately connected with the prosperity of pure
religion?

This school assumes great interest in our es-
timation as a proper place for giving the finish-
ing shape to the education of ministerial daugh-
ters, and the future wives of missionaries and

ministers. What stations can be more impor-
tant than these? Yet while our ministers and mis-
sionaries receive for years the discipline of the
best and highest schools in the country, their
future wives, their companions their help-mates,
must put up with a few months' instruction in
a private boarding school or academy where,
nothing like Pangyaskéan discipline is known;
just as if the public believed that females are so
much superior to men that they need only one
tenth as much instruction; or rather, does it not
result from the remaining influence of barbarous
times, which determines that females shall be in-
ferior to men and in a kind of slavery to them,
whether God and nature intended them to be so
or not?

2. This new seminary will exert a happy influ-
ence upon the cause of education.—If female
influence is as great as all acknowledge it to be,
in the promotion of every good object, is it not de-
sirable to make it as effective as possible, by
placing within the reach of woman the means
of a more full and thorough education than
can now be found? I mean a Pangyaskéan edu-
cation? This is what the new seminary, if
properly endowed, will do. And the teachers
who are trained up, will in their turn, give
a more thorough and complete education to oth-
ers, until the standard of instruction, even in
our primary schools, shall be raised. And
you cannot elevate the standard of instruction
in the inferior schools without compelling the
higher seminaries to raise their standard; for
these last must keep a certain distance ahead
of the first, or they will fall into contempt. Now
you give females a more thorough education than
they now acquire, without exerting an indirect
influence in favor of the same object on the other
sex. For in the first place, men are too proud
not to strive to maintain their present supposed
intellectual superiority over women; and in the
second place, the more elevated the intellectual
and moral character of mothers, the more thor-
ough, we may calculate, will be the discipline
of their children.

There exists among many men of good judg-
ment, a prejudice against the education of girls,
because it is supposed to divert them from their
willing and less fitted for domestic duties. Now
this results from the low standard of female edu-
cation generally among us. It is not Pangyaskéan;
and the girl of fifteen, having ac-
quired a smattering of literature and science at
the academy or boarding-school, while her moral
powers have been neglected, becomes vain and
fancies that literature and domestic duties
are incompatible. How important then, that
parents should provide for that instruction,
which, while it disciplines the mind, takes care
that the principles of common sense and religion
shall maintain their preeminence of the soul.

3. The fundamental principles on which this
new seminary is to be founded, have been long
tried by the very individuals who will be its in-
structors and found to be well worthy of support.
An impression has gone abroad, that this semi-
nary is to be founded on a new system, and that
it is a mere experiment of very doubtful issue.
But we have shown that its great object is to re-
produce the essential features of the Ipswich school.
And although it proposes some im-
provements and modifications of the plan at Ip-
swich, yet these are not essential to its success;
and the friends of the new school, who have been
tried, find it accomplishes nothing more than to ex-
tend and make permanent the precise system adopted
at Ipswich. Here the great principles of the South
Hadley school have been most successfully tested,
by the same instructors too, who will have
the charge of this new school. Miss Lyon, who
has been the principal of the Ipswich school
from its commencement, stands ready to devote
the residue of her life to the arduous work of
establishing and carrying forward the new semi-
nary; and other ladies of kindred spirit, and
similar experience, in instruction, stand ready
to aid her in the work. And surely, if we ever
saw a genuine missionary spirit, it is exhibited
by these ladies. They only want to see whether
a religious public will second their efforts and
afford them the means of laboring with a pros-
pect of success. In short, they are left to learn by
the negligence and parsimony of the friends of
learning and religion in New England, that
their services are not wanted here, and hence
infer that their field of labor lies farther West.
We hope the day is not yet come when the sons
of the Pilgrims can be so blind as to their true
interests.

4. It is, finally, an additional reason for sustain-
ing this effort, that some important improvements
upon the plan of the Ipswich school are to be en-
grafted upon the new seminary.—If it is neces-
sary finally to abandon the prosperity of the
school, as we have before remarked will be but
little regretted. But if they succeed, they will
render the institution a much richer blessing to
the community. If, for instance, it can be man-
aged without the assistance of domestics, and if
itself health can be promoted, and house-
wifery be made respectable and interesting in
the view of the young ladies, it will surely be
regarded as a great blessing to fathers and
mothers, in this flitting and prinking age. And
if the expenses of a school of such elevated
character can be so reduced as to bring its ad-
vantages within the reach of a large class of the
community now excluded from them, what an im-
pulse will be given to the cause of education,
and how many valuable minds will be raised
from obscurity to bless the world! For if this
experiment succeeds, other schools can be
not fail to spring up in various parts of the land
on similar principles, until the whole lump is
leavened.

Upon the whole, can it be doubted that a
prompt and efficient response will be made to
the appeal which is about being made to the
public in behalf of this object; and that the
Committee will be urged onwards in their be-
ginnings? We should predict success to the en-
terprise, even if gentlemen alone were invited
to cooperate in it. But since the appeal is also
made to female benevolence and charity, we
anticipate so speedy a filling up of the subscrip-
tion, as will make husbands, fathers and brothers
ashamed if they do not sustain it liberally and
promptly. For we cannot believe that the moth-
ers and daughters of New England will permit
an effort that promises so much for the elevation
and happiness of their sex to fail of its accom-
plishment.

For the Boston Recorder.
TO THE FRIENDS OF WESTERN REFORM.
COLLEGE.

The new and embarrassed state of the coun-
try, when this College was established, render-
ed doubtful the success of the enterprise. But
with the liberal support of its friends and patron-
s, it has overcome the difficulties incident to
its first establishment, has advanced in popular
favor, and is accomplishing in a great measure,
the ends for which it was founded. Its guar-
dians intend that it shall be an institution of a
high order, and afford advantages, to such as
pursue Classical, Scientific and Professional
studies, not inferior to those of the best institu-
tions in our country.

A statement of its present wants is made, with
full confidence that they will be promptly met
by its former Benefactors and by the Friends of
learning and religion.

The period, for which a temporary provision
was made for the Presidency, is nearly expired,
and permanent arrangements are now to be
made.

To afford ample instruction, and to retain the
price of tuition at its present low rate, and have
the advantages of the Institution accessible
both to the rich and the poor, at least two Pro-
fessorships in the Collegiate Department must
be provided.

The provision for the Theological Depart-
ment is still inadequate.

The College needs to be accommodated with
additional buildings, and additions must be made

to its Library and to its Philosophical and Chemi-
cal apparatus.

To accomplish these objects, important to the
interests of the institution and to the cause
which it sustains, and to prevent all future em-
barrassment, it will be needful that \$50,000 be
added to its funds.

To raise this sum, three agents are to be em-
ployed the ensuing season, to act simultaneously.
Rev. Alvan Nash on the Reserve and in
other parts of Ohio, and Rev. Harvey Coo and
Henry Brown, Esq. in New York and New
England; and these worthy gentlemen are af-
fectionately commended to the public as receivers
of their munificence.

By order of the Prudential Committee,
GEORGE I. PIERCE, Chairman.
Hudson, Feb. 16, 1835.

THE MANUAL LABOR SYSTEM.

We copy the following, by request, from the Ct.
Courant. It is not for us to answer letters addressed
to Brother Hooker; but we suppose he "felt it neces-
sary to state" what he did, because the writer did
not discuss the whole subject, but confined himself to
the consideration of a fault. The subject is an im-
portant one, and we hope it will receive more thor-
ough going investigation than, to our knowledge,
yet been bestowed upon it.

Mr. Hooker.—I have read with much inter-
est the communication in the last Observer on
Manual Labor Institutions. If the writer, as you
imagine, is a decided friend of Manual Labor
Institutions, he doubtless rejoices to have them
patronized, and of course rejoices in the liberal
contributions which the citizens of Hartford
have recently made to two such institutions,
viz. the Lane Seminary, and the Theological
Institution of the same name. They have certainly
exhibited a very commendable liberality in these
instances, and it is to be hoped that many will
be induced to imitate their example.

Will you permit me to ask you yet felt it
necessary to state that the writer of the article
above referred to, "is a decided friend to Manu-
al Labor Institutions." Was it because he was
impressed that your readers would draw a
different conclusion from the article itself? If
it was the fact, your apprehensions were not ill
founded; for I can truly say, that had it not
been for your declaration, I should have regard-
ed the communication, as intended to disparage
such institutions altogether, and to make the im-
pression that they were utterly unworthy of the
public patronage. And even now, I am ex-
ceedingly perplexed to account for the strain of
his remarks, if his sentiments are what you have
declared them to be. But as I presume you
have not spoken unadvisedly, I would hope that
1291 Temperance, 1834, is a fair representation
of his mind. I am, however, perplexed. If, as you say,
"his only design is to prevent a reaction, from
raising expectations concerning their pecuniary
results, which experience proves can never be
realized," why did he not state that this was
his only design, and at the same time give some
reasons for his opinion? Why, in short, did he
make a statement so utterly untrue, and so un-
warranted? I am, however, perplexed. If, as you say,
"his only design is to prevent a reaction, from
raising expectations concerning their pecuniary
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his only design, and at the same time give some
reasons for his opinion? Why, in short, did he
make a statement so utterly untrue, and so un-
warranted?

Now, Mr. Editor, I must confess that I should
not have expected all this from a "decided
friend to Manual Labor Institutions." What! he
should have stated the principle of total abstinence,
and then have said, "What! he should have stated
the principle of total abstinence, and then have said,
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